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In This Issue

The Easter Sermon on this page was tributed by Robert Morauski, a recent dent at the Bible College of Missouri, v living at 3034 Lawrence Street, Denver, orado.

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Some of the problems of the "Deep uth" are described on Page 5 by Arthur Churchill, Congregational minister, ose address is 241 East Street, Memphis, nn.

How versatile does a rural minister have be? See Pages 8 and 9 for some of the using experiences of Edwin O. Berreth, ngregational minister at Ekalaka, Mon- a.

The late Liberty Hyde Bailey was "one the most versatile of Americans," writes . Benson Y. Landis in his interpretation the poetry of another American who has phasized rural values. Pages 9-10.

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No. 115
April, 1956

An Easter Sermon

ROBERT MORAUSKI

• A handful of dust scattered to the four winds doesn't amount to much unless we consider the life-giving qualities inherent within it.

Nowadays, with strong winds pushing the top soil of Kansas and Colorado into Missouri, we are showing greater respect for careful treatment of soil. But our concern today is with the matter of soil in our lives.

Symbol of Life

All processes of civilization come from the good earth. The farmer, whose occupation has been the means of man's existence throughout the ages, is first to recognize this fact. The miner, seeking ores—coal, rock, oil and the countless other resources of the earth—bears his witness. Men in lumbering mills and fishermen—though they do not cultivate or mine the produce—know that nature's processes are at work and building to further their needs.

Men whom we suppose to be far removed from the soil can never divorce themselves from the truth—that they are dependent upon the soil and its components for the bulk of their needs.

If conditions are met, soil is forced to give up its life-giving qualities to new life. If we were to drop a seed into sandy, rocky, uncultivated soil, it is pretty certain that the seed would not grow. But when we put this seed into fertile loam, with proper moisture and a warm sun to stimulate the cells, we are almost sure of results.

In like manner we have seen that the seeds of life planted in our bodies will not perish. The resurrection is proof of this. But like the seed planted in the ground, the seed of life must have fertile surroundings. Its ground must be of a certain quality. This purity is attained by the cultivating methods we use in life's experiences.

Resurrection

Then, if we meet these standards, when the body perishes and is put into the dust, the seed of life within that body will again spring forth. We do not know for certain what that new life will be like, but we do have proof that there will be one.

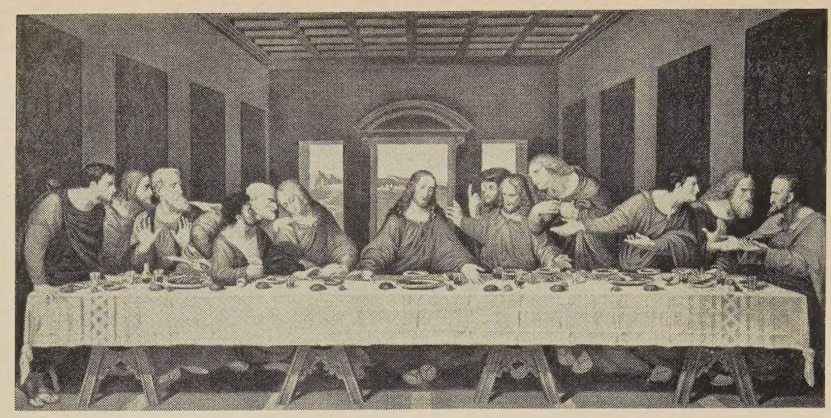
A graphic picture is given by this illustration:

There once lived in Germany a woman who was the Countess of Hanover. She did not believe the Bible, or that there was such a thing as "resurrection." Before she died she gave orders that her grave should be covered with a granite slab, fastened with irons, and upon the stone she had chiseled, "This burial-place, purchased to all eternity, must never be opened."

Everything in human power was done to keep the grave from being opened. But a little seed fell into a crevice of the stones and began to grow. The little roots made their way into the slab, and as they grew their expansion lifted the heavy stones and pulled them apart. So the grave was laid open as by a miracle,

(*Continued on Page 2*)

Photo by Eva Luoma



"The Last Supper," by Leonardo da Vinci A. Devaney, Inc., N. Y.

(*Continued from Page* 1)

and a large tree is growing there today. It was not within human power to keep the grave closed, and we see that the grave is not the end but the beginning of a new life.

Change

We find it hard to believe that life is eternal, yet we have been given many proofs of this truth. All nature testifies to the truth that life is a continuous process.

Long ago the renowned scientist, Faraday, working in his laboratory, had some strong acid in a glass jar. One of his assistants knocked a silver cup, a prized possession, into the jar of acid. Soon it disappeared, the acid having dissolved it.

If you had looked into that acid you would have seen nothing. The man who owned the cup was greatly disappointed, for it was a gift, and he prized it highly, but now it was gone. Faraday was sorry for him, but told him not to worry, for he would restore his cup to him.

He took some salt and threw it into the jar, and a thick cloud appeared in the acid. This was filtered out and put into a furnace, and melted, and out came a large piece of silver. Then it was sent to a silversmith, who made it into a cup precisely like the other one. He also engraved the same name upon it.

You can imagine the man's surprise when Faraday handed him his cup again. The cup, which he thought was lost, was brought back brighter than ever before. It was the same silver, the same shape, and all.

If a scientist can bring back a silver cup which had entirely disappeared, how much more can God, the Creator, bring the bodies of our loved ones to life.

It may not be the same life we have known before. But if we take the promises of God to heart, it will be a more glorious life than we have known.

Our heritage promises so many things, if we can only realize the presence of a living, resurrected Jesus—a Christ who loosed the bonds of death and arose triumphantly.

Georgia Harkness expresses this feeling in one of her poems:

I know not how the miracle was wrought.
The story says the stone was rolled away:
That angels sat within as Mary sought
Her risen Lord; that linen grave clothes lay;

That Jesus stood there speaking words of cheer;
And walked with two along the Emmaus road;
That when eleven were gathered, sick with fear;
They felt his presence, saw the wounds he showed.

"How can it be?" I hear men say in doubt,
Like Thomas, who must see the nail's imprint.
I know not how these things could come about,
To read the mystery I have no hint:
But I have seen the Lord on Easter day,
My heart has burned within me in the way.

May we realize more and more the presence of a living Jesus in our lives, knowing that we have seen him this Easter day.

The Executive Director's Corne

• I have been working with the Na tional Council of Churches for fiv months now and am finding the jo most interesting. As is usually th case, however, I find that the pos tion looks quite different whe viewed from the inside than it di when I was just an observer. Ther are many relationships which mus be developed in this kind of a pos tion, not only in New York City bu also across the country, so much o my time during the past few month has been spent traveling in th Southeast, Midwest, and New Eng land, visiting with state councils o churches and their departments o town and country church work—at tending meetings, visiting with tow and country ministers and with pe sons related to our state agricultura colleges.

In all of my travels I try to tal with as many people as possible t get their suggestions concerning th things they think our Department o Town and Country Church shoul be doing. In many ways the Tow and Country Church movement is a a crossroad in its history—we need t pool our best thinking as we analyz the past and look forward to ou future.

The question that I have bee asking is this: What are the thing that we should be emphasizing i the Town and Country Church Move ment today? I have a few ideas abou this that I will be sharing with yo from time to time, and I woul deeply appreciate your taking tim out of your busy life to write m about your thoughts on this im portant matter. As I begin this wor I am convinced that I need all th help I can get from you—your sug gestions, your support and you prayers. We are in this great move ment together and we need to dis cover ways of sharing our hopes an aspirations with each other. I shal use this column to keep you up t date on some of my thinking. Wil you be good enough to send me you ideas?

There are great days ahead for u but we need help in trying to fulfi God's will.

I have appreciated the warm reception that I have received as I came from Missouri to help coordinate the Town and Country work of the thirty coordinating denominations that are working through the National Council of Churches. We face many opportunities to serve our Lord in a more effective manner. Please let me hear from you!

— Richard O. Comfort

Rural Life Sunday

• Rural Life Sunday, the fifth after Easter, or Rogation Sunday, will be held on May 6th this year.

The observance, which has its roots in the Rogation Days of the Fifth Century, is dedicated to emphasizing the meaning of Christianity to rural life. The event is marked by an exchange of pulpits between country and city pastors, ground picnics and special church attendance by such groups as the Grange and Farmers Union, 4-H Club, Future Farmers, and the Farm Bureau.

The Department of Town and Country Church of the National Council of Churches publishes an annual Order of Service for use by a congregation. This year it has been prepared for the Department by Dr. Frederick W. Alden, Congregational Conference Minister of New Hampshire. Copies may be obtained from your cooperating home mission board or from the Department of Town and Country Church, 257 Fourth Avenue, New York 10, N. Y., at the following rates: Single copies, 5 cents each; 100 copies or more, $1.50 for each 100 copies. Carriage extra on quantity orders.

What Does It Mean?

• What does Easter mean to each of us? Does it mean getting rid of our doubts and fears, finding new hope and faith, and at last achieving victory and newness of life? Is it a time when we check up on ourselves, set new goals, and rededicate ourselves to Christ?

Easter Prayers

O Lord Jesus Christ, cast the shadows of thy cross on all the shadows of our mortal life, that it may turn them all bright with the promise of eternal life. *Amen.*

O Thou who makes the stars, and turns the shadow of death into the morning; on this day of days we meet to render thee, our Lord and King, the tribute of our praise; for the resurrection of the spring-time, for the everlasting hopes that lie within the human heart, and for the gospel which hath brought immortality to life. Receive our thanksgiving, reveal thy presence, and send into our hearts the spirit of the risen Christ. *Amen.*

—From *Prayers for the Christian Year*

Follow Me

And Him evermore I beheld
  Walking in Galilee;
Through the cornfield's waving gold,
In hamlet, in wood, in wold,
  By the shores of the Beautiful Sea.
He toucheth the sightless eyes,
  Before Him the demons flee;
To the dead He sayeth, "Arise!"
  To the living, "Follow me!"
And that voice shall still sound on
From the centuries that are gone
  To the centuries that shall be.

—Henry Wadsworth Longfellow

My every day is richened by its course,
Yet when did I last look above its source,
To honor Him on Whom the whole world leans?

—From *Neglect* by Glen McAlister

A. Devaney, Inc., N. Y.

Oakville's Churches

• Town and country pastors who are perplexed with sociological questions concerning their churches and their communities may be interested in the contents of an article entitled "Social Functions of the Churches in Oakville" by Robert H. Jordan in the November-December, 1955, issue of *Sociology and Social Research*. In the course of exhaustive and complete compilation of information for his doctor's degree in sociology, Jordan discovered some data of importance to pastors. These data may startle some or may confirm the opinions of others.

Oakville, Oregon, is the center of a rather sleepy community of less than 4,000 inhabitants. It contains 19 churches, 42 adult organizations, and "a fairly complete set of educational and economic institutions." A stable and conservative community, Oakville has "experienced no catastrophic social changes." Even World War II and its aftermath affected it only in a minor degree sociologically. Church membership has remained rather consistent for the last two or three decades. There is almost total absence of broken homes. Oakville originated as a Quaker settlement and still contains a sizeable Friends meeting house, although some churches of other major denominations exceed it in size. The town continues to be a rural trading center located on a paved major highway. Most of the institutions are located in the heart of the community, in the center of the town of Oakville itself.

Here are some of Jordan's discoveries about Oakville's churches:

1. Church members live scattered everywhere and not according to any geographical distribution. Members of one denomination do not tend to live in any particular part of the community.

2. In the early days the churches were characterized by having primary group relationships, but have become more and more characterized by secondary group relationships. In other words, informal, face-to-face, intimate social relationships have largely given away to formal, institutionalized relationships with the churches exercising specialized functions.

3. Bigger churches are much wealthier than the small ones and reflect higher socio-economic status.

4. Interchurch cooperation among churches of similar characteristics, interests, needs, and activities is quite high, but the bitterest conflicts are between cliques within churches, particularly in the large churches. "Both conflict and cooperation were more frequent between or within the larger churches because they had more relationships with other groups. While social nearness between groups usually indicates co-operation, yet when conflict does occur between groups that are socially near to one another, the nearness makes it more intense."

5. Inter-church and intra-church conflicts tend to be hidden from the public. They are kept hidden "because the role of the church is one of cooperation, not conflict."

6. The social distance between groups of the major denominations and the minor sects generally prevents conflict between them.

7. Group solidarity and primary group activities are more pronounced among members of minor-sect churches than among those of the larger denominations, in which members participate in segments of the church's programs rather than in all of its programs.

8. On the whole, the extent of participation by church members varies inversely with the size of membership of the churches. This is to say that the smaller the church the more members participate in the church; the larger the church the more the members participate in community activities. However, larger churches have more activities.

The study showed these facts about leadership and membership in Oakville:

1. Leadership within churches rests largely with the men, although there are more women church members.

2. It appears that church members expect their churches to support the *status quo* rather than to urge social change in their community. Members seemingly expect and desire conservatism.

3. Leaders within churches, particularly those in the minor sects, are more likely to change denominations than church members while leaders of the community are less likely to do so.

4. Church leaders generally do not participate more in church activities than members, but only in those activities related to their leadership positions.

5. Church leaders maintain a higher socio-economic status than do church members. Men of professional or business occupations are more likely to hold office.

6. The larger church demands more highly trained, professionalized leadership than does the smaller church.

7. Churches of higher socio-economic status attract nearly all community leaders.

8. Certain leaders are over-used and the demand for voluntary leadership is great.

9. Ministers maintain high social status and prestige in their community.

This reviewer reflects from Jordan's findings that the ideal of the Christian fellowship within the body of the Church is most remote. Instead, the Church is characterized by segments appealing to individuals of different socio-economic needs and interests and has within each local congregation many indices of friction. Furthermore, the members expect the Church to defend the *status quo*, which appears to be contrary to the intent of the Gospel.

The data pertaining to the larger churches suggest that steps should be taken to keep local churches at a reasonable membership level or to discover and to apply techniques of reducing tension within larger churches. Of course, one may say that the social tension is not the fault of large membership, but it is the Church's own luke-warm exercising of its task.

—William G. Jamison

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Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Problems in the Rural South

ARTHUR C. CHURCHILL

• The changes which are being brought about by advancing technology are causing new ways to be devised to translate faith into action. One who is seeking to lead rural people must keep abreast of these changes, for a Christian rural leader must have the facts of a given situation before he can advise people or lead them in the right direction. Otherwise, it is like the blind leading the blind. And it is not enough to simply know the facts of a situation—one must be willing to face the facts. This is sometimes hard to do, especially where a complete change of course is involved.

Agriculture

Such a change of course is indicated by recent trends in agriculture in the Mid-South, as in other parts of the country. Last year, 9,000 people left the farms of Mississippi. Since a large percentage of these people were Negroes, it necessitates a complete rethinking of the relation of the Negro to Southern agriculture. For there is little use in devising a program for people who are no longer in a position to benefit from the program, any more than there is use in locking the barn after the horse has been stolen. If Negro farmers in Mississippi, Arkansas, and other Mid-South states are going to continue to be highly migratory, as is indicated, it behooves the Church to look at what is causing the trend and what the probable results; and then attempt to define objectives in terms of the Church's basic goals. We cannot effectively come to grips with a problem if we run away from it. Facing the problem squarely is essential.

But even more essential than facing the problem is taking effective action once the problem has been defined and the resources for meeting it have been assessed. No longer can we salve our consciences by passing a resolution or appointing a committee to look into the matter. Our rural areas are in danger of perishing on a high-resolve, do-nothing policy.

Some of the things that we are doing in the Mid-South to combat such a policy may be mentioned briefly. Helping people to help themselves is a cardinal principle in any program for the betterment of low-income farmers. Simply put, this is essentially a transfer of "know-how" and working with what you have, no matter how little that may be. From a dependent status, first depending upon the landlords for financial help then depending upon a union of small farmers and sharecroppers, a small group of small farm operators have reached the stage where they now make and consummate their own financial arrangements for crop growing. This develops self-reliance which provides incentive in other areas, when farmers find they can take care of their own financial affairs with little outside help.

Cooperatives

Then after starting by getting people to help themselves, you can often get people to work together to better their condition. An example of this is the Blackfish Cooperative Gin Association at Blackfish Lake, Arkansas, where fifty-two Negro farmers banded together fourteen years ago to purchase a cotton gin by putting up from $10 to $50 each. In ten years the Association doubled its membership, drew $150,000 in dividends by 1953, and now members have complete control of their cotton production from field to market. There are at least three successful Negro "co-op" gins in eastern Arkansas. What Negro farmers could not do individually, they have been able to do together through cooperatives.

Helping people to adjust to the mechanical revolution in agriculture is one of the hardest jobs. When the large cotton-picking machines first came into use in southeast Missouri prior to 1948, there was some talk

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among the farm workers who saw the machines displacing hand labor of throwing the intruders into the Mississippi River. When the futility of that sort of action was realized, farm workers were on the way to adjustment to reality. Some didn't realize what was coming until it hit them with full force as the machines took over the cotton fields last year in the Forrest City, Arkansas, area. An ostrich-like policy or a policy of sabotage will not work when technological imperatives dictate the futility of such a course.

Seeing and Believing

Helping people to become better educated about the world in which they live will help them to adjust to changing conditions. There is no one so blind as he who won't see. Seeing and refusing to believe is almost as bad. But the person who sees and believes what he sees is in a position to think and act intelligently about his future course. Many farm workers and small farmers have decided wisely to leave the farm altogether—where there is obviously no future for them and they are able to fit into industrial situations. Others are having a hard time, once having made the decision, having no skills to make a satisfactory adjustment to urban-industrial demands. Such people need training—really re-training—to fit them for the new role they must play. The churches have a concern to see that these people are not needlessly laid on the scrap-heap when they can be fitted for useful occupations and make a worthwhile contribution to society.

Sometimes displacement with its consequences can be prevented by improved relations between landlord and tenant. When the landlord can gain an understanding of the worker's point of view, he is often ready to make concessions to make his workers satisfied. A case in point is a plantation owner in the Delta who has successfully combined an industrial operation with farming. Instead of letting his laborers go, as many did, he established a furniture factory to provide work for families on his plantation, which increased their economic well-being.

Sometimes, forward-looking businessmen in a community can be induced to take the leadership in establishing jobs for otherwise displaced persons. A partnership between town and country is thus established, as in the Tupelo Plan worked out by farmers and businessmen with the help of a progressive newspaper editor in the Tupelo, Mississippi, area.

New Ideas

Sharing the church's concern in an area of need is often a job of a church-related worker who seeks rural improvement. This can best be shared with those who have a social conscience or are of like mind. But frequently the "like mind" has to be cultivated. Possibilities of a spirit of concern and a pooling of resources have to be shown. And even then some will ask, "Well, what will it cost?" One has to then show that the cost will be justified. It is hardly ever possible to give a free demonstration. That is why the sharing of ideas through a farm forum or agricultural club is often the spark needed to set people thinking and planning. The current interest in fish farming in the rice areas of Arkansas is an example of how the farmers of an area can catch hold of a new idea which transforms their entire farming operations.

The basic ingredient needed in revitalizing agriculture at the roots is the channeling of a deep-felt Christian concern in the right direction. Through such channeling lies the salvation of many city suburban churches which have moved out of the downtown areas of our cities to escape the problems of industrialized urban areas. An old colored preacher used to frequently express what needs to be the motto of these ingrown congregations when he said, "Look and Live."

Our suburban churches need only look into the rural areas of this great country of ours to live. A concern for people wherever they are is the means of salvation of many an otherwise self-satisfied dying congregation. The race problem and other problems in the South will take care of themselves if the city churches wil see their mission, which will only b as great as their outlook. We ar waiting for this deeply-motivate Christian outreach.

Annual Seminar on The Farme and his Government

• About eighty persons met i Washington, D. C., January 24-26 for the annual seminar on *The Christian Farmer and his Govern ment,* convened by the Departmen of the Church and Economic Life o the National Council of Churches There were about thirty-five farmers about thirty-five town and country ministers, the remainder being well known officials of national farm or ganizations.

The seminar met when Presiden Eisenhower's message on Agriculture was receiving considerable attentio in the Senate Committee on Agricul ture and in the Washington offices o the farm organizations.

John Rose, of the Library o Congress, opened the seminar with a birds-eye view of farm issues an legislative proposals. This was fol lowed by a panel discussion in which members of the National Grange the Farm Bureau, the Farmers Union and the National Council of Farme Cooperatives took part.

"Legislation and Lobbying: Who How, and Why?" was the subject o E. Raymond Wilson, director of the Friends Committee on Nationa Legislation, in the second session.

In a meeting at the United State Department of Agriculture, the Under Secretary, True D. Morse outlined the Department's program for the selection of thirty pilot coun ties in which intensive programs fo low-income farmers are being carried out. These programs include advice to those farmers who wish to leave the farm and technical assistance t those who wish to stay. Other mem bers of the staff of the Departmen explained the Soil Conservation pro gram, the Extension Service, etc.

The Committee on Agriculture o the House of Representatives held an informal meeting, attended b

ore than one-half of the Committee embers, at which they described me of the proposals before that ommittee.

Miss Florence Reynolds of the orth American office of the Food nd Agriculture Organization owed numerous colored slides, escriptive of the work of that Organization.

The seminar closed with an address: "Low Income Farm Groups nd Their Problems," by Grover W. nsley, Executive Director of the aff of the Joint Committee on The conomic Report of Congress. Prossor Alfred Bartholomew of the heological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania, gave a summary of the deliberations.

The seminar was an off-the-record, informal discussion with no record of the speeches and with no resolutions. Many members of the seminar called on their Congressmen and Senators in the course of the visit to Washington.

It is expected that the 1957 seminar will be held in February, on dates to be announced soon. Persons wishing to attend should communicate with their denominational Town and Country or Social Education and Action officials.

—B. Y. L.

Versatility a Requirement

EDWIN O. BERRETH

My job is that of ministering to ix fellowships in the wide-open paces of southeastern Montana, here the cattle and sheep ranchers ive miles from their nearest neighors. We came to this part of the ountry four years ago and every talnt I've ever developed or pursued rom childhood up has been put to ood use.

e Prepared!

Each year I've driven an average f 29,000 miles, over all kinds of oads and in all kinds of weather. Vet gumbo roads can bring to the ore your best driving technique—or lse. Twice I have had to resort to ny little G.I. shovel to dig out the umbo packed between the wheels nd fenders before I could go furher. I've been caught in blizzards everal times, but only once did I et stuck during one, and that on a lark night when even headlight visiility was zero.

During the winter months many neetings rotate among the homes. One gets used to preaching from beind all kinds of improvised pulpits, r no pulpits at all. The size and ayout of a home and the moods of he small tots can put a sermon to a real test. Many times the pastor has to discard his outline and ad lib if he wants to get it across. This ought to make a good preacher out of me some day!

In these homes unforeseen things can happen. Have you ever tried to put across the main point of your sermon, only to have some boy make a grand entry on all fours, pushing a fire engine with an efficient siren, the sound of which he tries to imitate vocally? Or have your three-year-old son fall off the bed in the adjoining room and then with the greatest of lung power let everyone know that it hurt? Or little toddlers crawl up and use you for support to stand? These things happen all the time.

Even my piano lessons of twenty-seven years ago have come in handy. With practically no pianists to be found, I've led the singing myself, with the help of even the wheeziest of organs or a piano that has served as an apartment house for mice. In one community the piano is so bad that a family brings an accordion—but no one in the family can play it. So, "Yours Truly" straps on the accordion for the hymns, and then crawls out from behind it for the sermon. It's a distracting maneuver until the pastor can do it gracefully, but it does more for the singing.

So much needs to be done in rural areas in the realm of wholesome recreation. Again, some previous training has served me well. Throughout the county I've taught folk games, conducted "fun evenings" and have done song leading. I've even had occasion to referee a basketball game, something I hadn't done since 1943 at a settlement house in Chicago. These folks need lots of good recreation and so—after having gone through the books—I am now experimenting with ideas of my own.

One day I was miles from nowhere when the gas tank fell off. I crawled under the back of the car, thinking "here's where my course in high school mechanics ought to come in handy." It did. I managed to improvise something good enough to take me somewhere before I ran out of gas. But the real test can come on a dark, stormy winter night out where there is no yard light in sight. A disconnected coil wire or a stuck automatic choke can become quite frustrating.

Meetings!

On a Sunday evening, after the second Sunday-school class and the third worship service of the day, you feel rather tired, but you still have seventy-five miles to go. It's a long ride home, especially when you do not meet a single car all the way. In the wintertime I take along my rifle and spotlight and pick up a few rabbits enroute (it's legal in Montana).

Too many people belong to too many organizations in small towns. And the same thing can happen to the pastor, too, if he doesn't eliminate and choose. There was a need for a P.T.A. in our town—"something significant rather than just another meeting to go to." So they came to me for help in getting it started. I accepted the challenge, only to be elected Charter President. The next year I stepped down from that position, but was immediately appointed Chairman of the Program Committee. The people are responding, and the Program Chairman is

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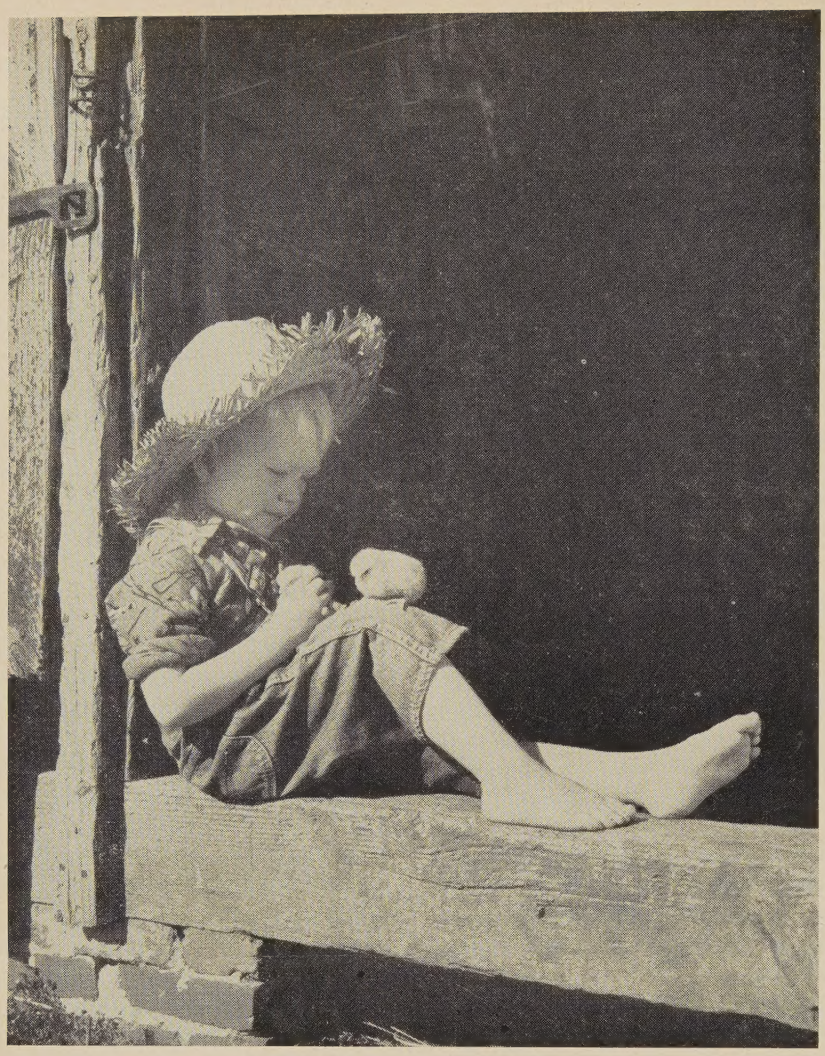


David W. Corson from A. Devaney, N. Y.

(*Continued from Page 7*)

having a wonderful time helping the P.T.A. to "go places."

The Lions Club, which is the only service organization in town, is a lively group. There, too, as Program Committee Chairman, I am trying to do my best.

One never knows what to prepare for. You just have to be prepared for anything. The Sunday-school superintendent gets sick at the last minute; the bass section needs help (so they draft my tenor voice to help out); or the choir director is out-of-town on Sunday.

Rough Going

Of course, there are discouraging moments. One Sunday noon, after several delays and a private conference, I jumped into my car and, within fifty-eight minutes, drove sixty-one miles over a rough, gravel road. I arrived in one piece and was on time for the worship service. But no one was there. There had been a local shower and the roads were muddy. The fast ride down paid off on the way home to the tune of two blowouts from stone breaks. Sometimes profound silences can become almost profane!

The county road map was sadly out-of-date, so the local printer called on me to revise it for him before he made up a new batch. I said, "Why me?" Said he, "Because you travel over more of these roads than any other one person and can therefore do the best job."

Knowing the Parish

This traveling around the count does "pay off." I get about two-third of the local weddings and over three fourths of the funerals. Obviously this leads to much pastoral counseling.

In this type of parish one gets t know the people quite well. It make one realize that everyone here live in a glass house. But the glass o the pastor's house is just a little mor transparent.

My parish has its usual quota o "sheep and goats," but none are of "pure strain." Many parishioners ar responding to the Christian Gospel and responding graciously. On th other hand, some cattlemen are ver difficult to brand with the Christia label—some "black sheep" are har to bleach.

European Farmers Arrive

• Twenty-nine young German an Norwegian farmers arrived in Janu ary to work for ten months o American farms. They are here a part of a training program sponsore by the American Farm Bureau Fed eration and approved by the Inter national Cooperative Administratio of the State Department. The train ees will be paid $50 monthly an receive subsistence.

1956 Convocation

The 1956 National Convocation on the Church in Town and Country will be held at St. Louis, Missouri, October 16-18, instead of the dates previously published. PLEASE NOTE THE CHANGE OF DATES AND ENTER IN YOUR APPOINTMENT BOOK —OCTOBER 16-18, 1956

Liberty Hyde Bailey, Poet

BENSON Y. LANDIS

Liberty Hyde Bailey (1858-1954) as a scientist, an educational administrator, a philosopher, a poet—rely one of the most versatile of mericans. He was born in pioneer lichigan, on one of the primitive rms of the day. His father, he once id, thought he would train his son drive a team of horses for a living. mehow, the son made his way to e agricultural college at East Lanng, and his experience there made difference. He was a student, he sed to say, in the days when one ad to stop at the President's house ask permission to walk from the llege into the town.

He planned his life in three parts: irst, the period of preparation; secnd, the time of professional activy; third, the era of retirement in hich fruitful activity of personal oice could be carried on. Like any other men he miscalculated—e third period was an unusually ng one. Between age 80 and 90 he owned a most unusual career by ecoming, as some of his friends said mply, "the world's greatest authory on the palms of the world." At haca, during his retirement, he aintained a unique personal center r learning, experimentation, and riting.

Many of Dr. Bailey's works on horculture are popular, and have been very present help to amateur garners as well as to expert farmers. n endless stream of scholars who udied at Cornell or visited there adly paid him their respectful mage.

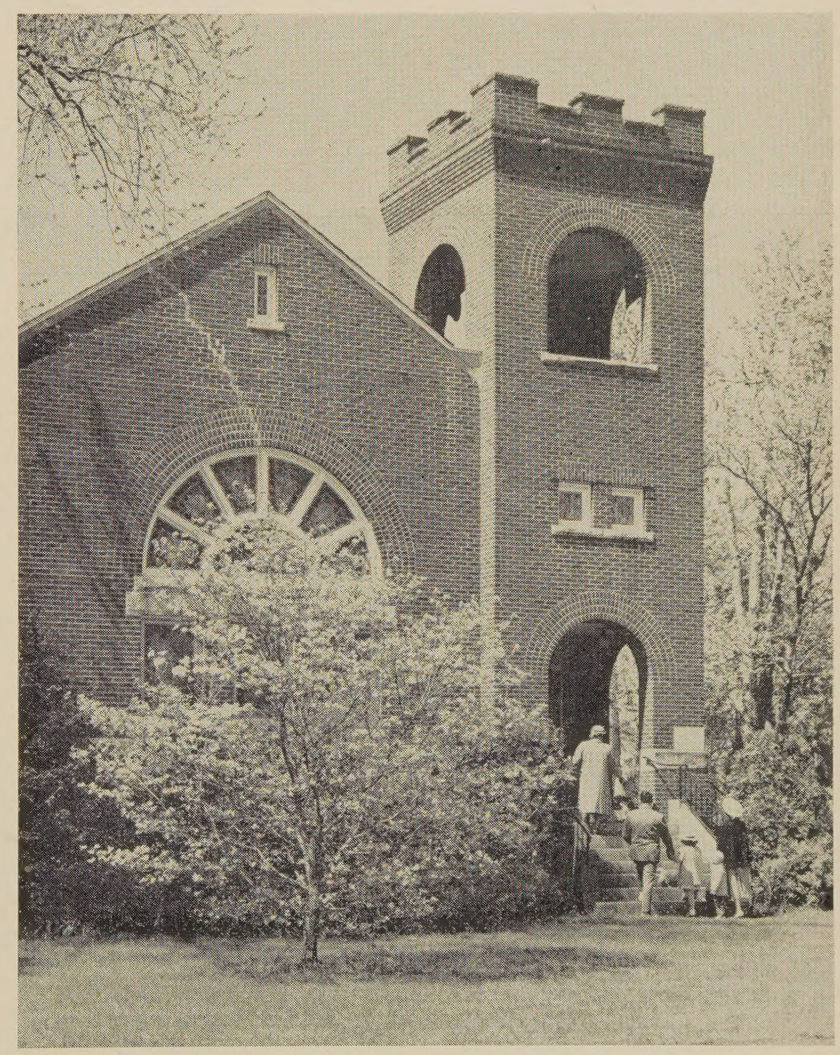
ommission on Country Life

One of his public services that is ell known was his chairmanship of e Commission on Country Life, apointed by Theodore Roosevelt in 908. Dr. Bailey was then dean of ew York's College of Agriculture. seems that Sir Horace Plunkett, e Irishman who preached "better rming, better business, better liv-g," planted the seed that sprouted T. R.'s mind. At any rate, T. R. moved with his usual dispatch, called Dr. Bailey to the White House one evening, and appointed a commission with Dr. Bailey as chairman. The members included Kenyon L. Butterfield, Walter Page, Henry Wallace, and Gifford Pinchot.

The Commission did not have smooth sailing. It seems Congress felt offended by the strong President. The legislators had not been sufficiently consulted, thought the lawmakers. Hence T.R.'s Republican Congress would not vote money for the traveling expenses of the Commission. Then Dr. Bailey wrote a letter to John M. Glenn, newly appointed director of the recently created Russell Sage Foundation, asking for $5,000 to pay travel for his Commission so that hearings could be held in the various regions of the nation. The Foundation's response was prompt and favorable, and the Commission called its hearings. Many farmers and their wives appeared and gave their opinions on the farm situation and what they thought should be done about it.

In 1909, the Commission reported, and T. R. sent the report to Congress with a special message. T. R. wrote a number of reflections, including an observation to the effect that farmers' cooperatives were "the best plan." The Commission gave to Congress a brief but comprehensive

(*Continued on Page* 10)



Methodist Church, Onley, Va. David W. Corson from A. Devaney, N. Y.

(Continued from Page 9)

treatise, mentioning social needs, and including a number of generalizations on the country church.

Printing the Report

Again a sensitive Congress became hesitant or reluctant. It authorized the printing of only the minimum number of copies of a Senate Document under the then existing rules. Then an undaunted Commission found a private publisher. And a Western Chamber of Commerce, that of Spokane as I remember, apparently saw more in the report than Congress and made a printing. The perennial interest in this Commission's report is evidenced by a recent reprint by the University of North Carolina Press, Chapel Hill, N. C.

Influence is very hard to trace in precise terms. It is thought that the Commission gave an impetus to those who worked for a federal-state agricultural extension service; to those who advocated the early experiments in rural public health work; to the establishment of the rural church or town and country departments in several denominations; and to the early rural work of the Home Missions Council of North America and the Federal Council of the Churches of Christ in America.

Some Poems

Bailey's volume of poems, *Wind and Weather,* appeared in 1916 as one of "The Background Books" that also included *The Holy Earth, Universal Service, What is Democracy.* Other titles were brought out later. The book of over 125 poems, mainly short ones, included the often quoted "Country Church." Although certain churchmen have called it "too humanist," this verse has received wide circulation. It reads in full:

In some great day
The country church
Will find its voice
And it will say:

I stand in the fields
Where the wide earth yields
Her bounties of fruit and of grain,
Where the furrows turn
And the plowshares burn
As they come round and round again;
Where the workers pray
With their tools all day
In sunshine and shadow and rain.

And I bid them tell
Of the crops they sell
And speak of the work they have done;
I speed every man
In his hope and plan
And follow his day with the sun;
And grasses and trees
The birds and the bees
I know and I feel ev'ry one.

And out of it all
As the seasons fall
I build my great temple alway,
I point to the skies
But my footstone lies
In commonplace work of the day;
For I preach the worth
Of the native earth,—
To love and to work is to pray.

One, "Country School," included these lines:

I teach
The earth and soil
To them that toil,
The hill and fen
To common men
That live just here . . .

And then I lead
Thro' wood and mead
By bench and rod
Out unto God
With love and cheer.
I teach!

Dr. Bailey knew how to compress his thoughts in short lines. A poem entitled "Utility" closes:

As you and me
So flower and bee
Hath life to give;
No pride nor pelf
Each of itself
Hath right to live.

He wove his philosophy into his creations of form in a poem, "Sower and Seed," that contained these lines:

Alack, all ye that sow
And alack, ye that see,
No longer shall ye go
All sep'rate and unfree:

For one shall make far quests—
The other 'side him fare
And come back from the crests
With star-winds in his hair.

A relatively long poem, "Undertone," concludes:

The peace of the winds is my undertone—
I move with the crowd, but I live alone.

One piece entitled "Anchorage" includes a number of musings on the milky way, and concludes:

Much joy it is that we may be
Some part of plan so wonderly
And dream the dreams of mystery.

Another entitled "Strength" close thus:

But the healing rains are sweeping
And the cleansing ground is sleeping—
So I give me to their keeping
For I know the earth is strong.

And one with the unmistakable rural title, "It Rained" includes this stanza:

The plowman walks his furrowed quest
With wind and rain from sea to sea—
What bears he there upon his breast?—
He bears the Seals of Destiny.

Baptist Town and Country Work

• "More than half of the American Baptist churches are rural. . . . Rural Church Center at Green Lake, Wisconsin, serves pastors and laity for leadership in town, village or open country churches. . . . Country people who work together worship together . . . The open doors of the rural community give ample opportunity for service. . . ."

These quotations are from the January 1956 issue of *Tomorrow,* a publication of The Ministers and Missionaries Benefit Board of the American Baptist Convention, 7 West 45th Street, New York 36, N. Y.

This issue, which is devoted to "the importance of town and country church work," contains a foreword by Joseph H. Heartberg, secretary of town and country work for the American Baptist Home Mission Boards, and articles describing opportunities for service in rural parishes, the in-service training program of Rural Church Center, Lord's Acre project, and a "Counselor's Corner."

Report of 1955 Convocation

• The report of the 1955 National Convocation on the Church in Town and Country, which was held at Springfield, Massachusetts, October 18-20, is now ready for distribution. Copies may be procured from your denominational home mission board or from the Department of Town and Country Church, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y. for 35 cents per copy.

Gilbert White in Selborne

"That an observant man can find thin the boundaries of one parish aterial for a lifetime's study: that its first great lesson." So writes abriel Seal of Gilbert White of Selrne, in *The Countryman*, Burford, xfordshire, England, Autumn 1955. "Gilbert White is a classic instance the professional man who regards e country not as an escape from wn but as an end sufficient in itlf." Most of his life he spent in the ampshire village, where for fifty ars he recorded "his patient obsertion of its birds, plants, insects, id wild animals." To some the ook is regarded as a curiosity. But t has survived into our century as work of literature."

Gilbert White managed his garen and noted down patiently "the abits of the birds he saw and the fluence of the changing seasons on elds and woods within walking disnce of his home." This 18th cenry parson also revealed "serenity mind, contentment with simple ings."

"The interdependence of all forms life—plant, tree, insect, bird, anial, and man himself," was recorded ithfully by this noted man at a me when "nature study was still in ie rudimentary stage of data-colecting and arranging." He was a pineer. And "it was always the unxplained that engaged his interest."

Gilbert White lived a long, unurried life in this small village. He ad plenty of time to produce "polhed and sensitive prose." When it ame to natural history, mere classication did not interest him. He ished to advance knowledge. He ould investigate "the laws of ings." "And it was his achievement, a single parish to show at work atural laws which are the same the orld over."

Of his personal life not much is ecorded. It is simply known that natural history was a lifelong pason with him." At age 16 he began o record the flights of wild geese, nd at age 65 he did the same with o lessening of enthusiasm. At Oxord he was interested in hunting, but when he came to Selborne he abandoned guns. His interpretations are now read the world over. What he saw in one village was of note elsewhere.

Naturalists who study large regions do not learn as much as those who confine themselves to a small area, so Gilbert White contended. (Advocates of bigness might wish to take note.) Around the small village of Selborne he recorded 120 kinds of birds, and almost 480 wild plants. And Mr. Seal contends that the famous book *The Natural History of Selborne* vindicates the theory.

Little equipment was available to this 18th century parson-naturalist. He had a few books, but did not rely on them. He was simply a man who walked out and observed and made notes. (Most of the notes would be regarded as quaint by any person familiar with modern American English. Yet there is a quiet strength in his style that few Americans could try to imitate.)

Somewhat lonely was the role of this naturalist in Selborne. Few of the parishioners seemed to care, and he had no actual local companion. For a time he corresponded with his brother who lived in far-a-way Gibraltar. Then he began to correspond, after thirty years of work, with two other well known naturalists. Small boys in Selborne were occasionally his best helpers.

Apparently Gilbert White wrote his copious notes without intention of writing a book. Daines Barrington, a member of the Royal Society, to whom White had sent his manuscripts, suggested publication. Gilbert White was hesitant. He waited nineteen years to carry out Barrington's suggestion. *The Natural History* appeared when Gilbert White was almost seventy years of age.

Seven acres of lawns, gardens, and woodland were adjacent to his home. He was aided by two gardeners, and a "weeding woman." He carefully tended melon frames and beehives.

In his "Gardener's Calendar" he records in minute detail his plantings of snapdragons, etc., etc. He was proud of the amount of food he produced. He wrote about the humble things about the house—the crickets, and the bats; about the way he stored his winter vegetables. He describes the "frost work" on windows, and tells about the horses he had.

Gilbert White's tortoise, Mr. Seal thinks, is as famous in literature as Mr. Johnson's cat. Gilbert White named him Timothy. He inherited Timothy from his aunt. Timothy was a pet, and more. Timothy was important among the fauna. White weighed Timothy carefully from time to time, and recorded the variation in the food consumed from season to season. Timothy was also a prophet of change in seasons.

Gilbert White sowed his "favorite" seeds in April of 1793. "In May he set a bantam hen 'over the saddle cupboard in the stable with 11 eggs.'" In June, he died. His wish was that his body should be buried in "as plain and private a way as possible." A nurse who had attended him said there was never any "ham" in him. He was gentle and humble.

—Benson Y. Landis

Spring Winds

MARVIN L. VANGILDER

Spring winds, scatter pollen o'er the land,
Gather Eastern dust and Kansas sand;
Mix them all in one great sower's sack;
Toss them right and left, ahead and back;
Let them fall upon the barren land
And make it ready for the farmer's hand.

Winds of spring, who quell the winter mud,
Leave your gypsy spirit in our blood;
Help the traveler's feet along the way;
Keep him striving for a better day;
Sway the tops of freshly budded trees,
And make nests ready for young wood pewees.

Spring winds, make gay eddies in the stream
Around a floating cork—a young boy's dream;
Bring the bass up to the water's edge;
Bring the catbirds to the farmer's hedge;
Let the young frogs splash and croak at night,
And keep them safely from the hunter's sight.

Spring winds, scatter pollen o'er the land,
Seed wild pastures for the woolen band;
Leave your happy spirit in all things—
In man, in beasts, in bugs, in birds that sing;
Spring winds, swirling quickly o'er the land,
Leave it ready for the farmer's hand.

Altar Decoration for Fishermen's Sunday—Floren F. Schendel, minister of the First Presbyterian Church, Ely, Minn., at right

Fishermen's Sunday

• The First Presbyterian Church of Ely, Minnesota, of which the Rev. Floren F. Schendel is pastor, observes a "Fishermen's Sunday" each year. The theme of the 1955 service was "The Earth is the Lord's," which was featured on the altar decoration of an old moss-covered log with soil and low flowers and pine growing on it. A bulletin which was prepared for the observance states the philosophy of the day as follows:

"Fishermen's Sunday" is dedicated to the out-of-doors and to the good things of this earth, to those who feel deeply about lakes and rivers and forests and to the happiness found there. It is dedicated to all who love our north country in the hope that what they have found may be perpetuated and that future generations may share the joys that are theirs.

"Conservation means stewardship and responsibility toward the land and as such has to do with our way of life and conservation of the American spirit. It is far more than catching fish, or picnics, or excursions. It is involved with the entire concept of freedom, dignity of the individual, and what we choose to call the good life. A healthy nation is a happy nation and that happiness is dependent on abundant natural resources, on healthy soil and growing forests, on rivers that are clean and full. Fish and wildlife, berries and fruit, timber and watersheds, recreational opportunities are all dividends of wise use and conservation of the resources entrusted to us.

"Let us this day dedicate ourselves to the premise that this land on which we live is a gift of God, and as such should be cherished and loved. In our attitudes, in our point of view, in our philosophy of life, let us live in harmony with this concept, exercise our great privilege of enjoying this land and caring for it in such a way that we may pass on to future generations an unravished, undesecrated heritage.

"The moss covered log on the altar, the fresh green sprays of spring on either side are symbolic of the great forest in which we live. That log was once a tall tree and when it died, mosses covered it and its once firm wood changed slowly to humus and earth. Seeds fell upon it and young flowers and trees too root there and drew their nourish ment from its substance. This ne growth typifies the living, growin forest, the phenomena of life eterna in a land that belongs to us."

Sigurd F. Olson, a member of th First Presbyterian Church at Ely wh writes quite extensively for the Isaa Walton League, has added the fo lowing to the basic statement:

Wilderness

"Woe unto them that join house t house,
That lay field to field,
Til there be no place
That may be placed alon
In the midst of the earth.

"So spoke the prophet Isaiah lon ago but he voiced the need of al people for places where they migh be alone with themselves and wit their God.

"Wilderness to the people o America is a spiritual and cultura necessity, an antidote to the hig pressure of modern life, a means o regaining serenity and equilibrium We go there for perspective and th good of our souls and to recaptur our lost sense of oneness with th earth and to know the presence o God.

"To place a monetary value o wilderness is impossible for within i are things beyond price, tranquillity solitude, and quiet. Its real functio is a spiritual resource and to expe rience it is a rare privilege in an ag torn by strife, uncertainty, and con fusion.

"Harvey Broome said, 'Wildernes regions are islands in time wit nothing to date them in the calenda of mankind. In such places one look backward into the ages and forwar untold years. They are bits of ete nity.'

"We live close to the last wilde ness lake country in the middle wes a country of lakes and rivers an forests that for beauty and charm have no counterpart. Here is a island of solitude, a bit of eternity where men may always come to re fresh their souls and to know peace.

The sermon on "Fishermen's Sun day" deals with "the application o Christian principles to the enjoy

nt, management and preservation he natural resources of our north- wilderness." A summary of Mr. endel's sermon is printed one of two cards which is distributed at close of the service:

'Fishing is generally no way to ke a living; but it may become a ans to REAL LIVING.

'If your outdoor activity becomes notonous, it has lost most of its ue; if it is thoroughly enjoyable n it will do much to renew your dy, mind and soul.

'Fishing for 'that big one' makes st trips a disappointment.

'Go into the wilderness not only big fish . . . Go for BIG HOUGHTS.

'Have big thoughts of BEAUTY: nile looking at a tall tree or a flam- sunset or a sparkling lake, don't glect the tiny things right at your t.

'Common courtesies and decencies on the lake or portage or camp site is the 'law of the wilderness' as well as a Christian virtue.

"Have big thoughts of God . . . Natural resources belong to God. We are to care for them . . . these are a sacred trust . . . it is our Christian obligation to pass these resources on to other generations as good, or better than when we found them."

The other card, which is distributed at the church, is entitled, "Sportsman's Creed," and this is made available to the resort towns in the area for summer guests. It says simply, on one side, "Follow the four C's of the Sportsman's Creed:—

1. *Careful . . .*
2. *Clean-up . . .*
3. *Conserve . . .*
4. *Church on Sunday"*

A calendar, provided on the back of the card, stresses church attendance.

Tuskegee Honors Rural Pastors

Two rural pastors won recogni- n from Tuskegee University dur- 1955 for outstanding work in ir communities. The merits of tinction were given by Vinson A. wards, director of the University's tension Program.

The Reverend James Foster Reese he pastor of two United Presby- ian churches—one at Camden and other at Miller's Ferry, Alabama. is married and has two children, d three years and four months. . Reese lives in a parsonage with dern conveniences, which has n rebuilt under his leadership. holds the following degrees: B.S. m Knoxville College; B.D. from tsburgh-Xenia Theological Semi- y; and M.Ed. in Religious Educa- n from the University of Pitts- gh.

Mr. Reese maintains a spirit of ship in his church activities. His erpretation of the Christian gos- is in terms of every-day living. ngelism, Christian Education, ssions and Stewardship, including care of the church yard and flowers, are distinctive elements of the church program. Under his leadership, a new church building was erected in 1953 at a cost of $20,000, which is now debt free.

In church and community Mr. Reese seeks to strengthen family life. He has organized a men's association. He is secretary of the Wilcox County Ministers' Alliance, which sponsors county-wide workshops in cooperation with other county agencies. He promotes a recreation program for the boys. He works with the county agent and the Farm Bureau. He and his church work with the Red Cross. He is Chaplain of the Wilcox County Teachers Association and is a member of the Planning Committee of this Association.

Mr. Reese conducts weekly chapel services at the Camden Academy and the Wilcox Training School. He serves the local school as speaker for baccalaureate and commencement exercises. He is a teacher of mission study classes at the National Youth Convention of the United Presbyterian Church. The Camden Church was represented by two young persons last year at the National Youth Convention.

The Reverend Marshall Anglin is the pastor of four rural churches, which are located within a fifteen-mile radius of his home. He has served one of the four churches for

(*Continued on Page* 14)

From left to right: Vinson A. Edwards; Marshall Anglin; James Foster Reese

(*Continued from Page 13*)

twenty-five years. While Mr. Anglin's formal training is limited, he has continued to study. Since 1936 he has not only earned annually a certificate of attendance at a pastor's school, or an extension class, but he has encouraged his fellow pastors to do likewise. Although he and his wife have no children, he encourages the young people in all of his churches to get an education. In the community where he has served for twenty-five years, twenty-one have completed high school; eight have gone through college; and four are now in college. He encourages young people to prepare for skilled jobs and to strengthen community life.

Mr. Anglin interprets the Christian gospel in terms of the spiritual and material needs of his people. He is a home owner. And under the influence of his slogan, "move up or move out," he has encouraged several families to buy homes and land.

In additional to pastoring four churches, Mr. Anglin is Moderator of a Baptist association which gives scholarship aid to worthy persons who want to go to school. He sponsors Vacation Bible Schools. In the matter of church building and repairs, he has set a good example for the other pastors and churches in his area.

Mississippi's Institute for Town and Country Leaders

• Mississippi State College held its first intensive in-service training program for town and country church leaders, January 23-26, 1956. Twenty-seven ministers and one layman attended this institute, which was sponsored jointly by the College and the Mississippi Christian Community Fellowship, one of the few interdenominational organizations in the state.

Leadership for this institute was furnished by the College's Department of Sociology and Rural Life, headed by Harold K. Kaufman and Dorris W. Rivers. Courses were held in Town and Country Development Programs; Church Administration; The Changing School Situation; and Working Together in the Church. Professors of education and economics helped to paint a picture of conditions in the state. A series of devotional services, led by ministers of Baptist, Episcopal, Methodist and Presbyterian churches, was added to the program by request.

Careful evaluation was made of the institute and extremely favorable comments as to its effectiveness were received. It is thus planned to make the institute an annual affair and to run it for three *full* days next year, beginning on Monday night and to have the third day "Laymen's Day," at which time an attempt will be made to bring in a relatively large number of persons, especially those who are leaders in the churches which will be recognized for outstanding programs during the year.

BOOK REVIEWS

This Earth, This Land. By Shirley E. Greene. National Farmers Union, 1575 Sherman Street, Denver, Colorado. 1955.

For anyone who wants to know what the real issues are in the fight that is going on to preserve the family farm today this little book by Shirley Greene comes as a fresh breeze. The complicated issues involved are presented in a very interesting manner. Susan and David Lindhorst, who took a honeymoon trip through several Southern states, were asked to talk to their Farmers Union Local about the things they observed. David did the talking but Susan helped to prepare the talk.

The book is written in a conversational style and is packed with factual information and interpretations of the family farm and its plight today. It should be read by everyone who is interested in the future of the United States.

Shirley Greene is well qualified by background and training to write this book. A Congregational minister, he has long been interested in rural people and the intimate relationships between all parts of the lives. He is now a member of t staff of the Farmers Union and making a valuable contribution, n only to that organization but also the larger work of the Church.

Mr. Greene shares the convictio of many people that the preserv tion of the family farm is basic what we have known as the Ame can way of life. He traces the legisl tion that has protected the fami farm from the beginnings of o country. He defends the family far not only on the basis of econom production but also because it hel to preserve a social situation which schools, churches and fami life can thrive and prosper. T joining of land to land beyond t family-sized farm is likely to destr many of the values in rural livi that have made the United States great country.

While the main emphasis of t book is upon the situation in t U.S.A., the author also brings out t relationships that exist between t land tenure patterns in our count with those of other countries in t world.

For those who are seriously tryi to think through the important iss of land tenure and migrant lab this book will be most helpful a stimulating. It will make so people angry but let us hope that will also make them think.

—Richard O. Comfo

The Little Professor of Piney Woo By Beth Day. Julian Messner, In New York. 1955. $2.95.

Unlike Alec Waugh's novel, "land in the Sun," described by Eliz beth Janeway as "a story set in colorful part of the world," "T Little Professor of Piney Wood makes colorful a small part of t world. The book is significant that it tells of a magnetic humar tarian movement, a grass-roots ed cational institution—developed fro ten students, a sheep shed and for acres of land to the renowned Pi Woods Country Life School with beautiful campus, modern dorm tories, classrooms and worksho and an annual enrollment of 5

idents. It vividly illustrates the ition of an enthusiastic, disci- ined, selfless life in an environ- nt steeped in poverty, superstition and prejudice.

In the first four chapters "the little ofessor" is portrayed as a stranger, rdened with an idea which must ve life. Like a wise hen with eggs lay and to hatch, he seeks a suitle place to nurture this idea and ds it in the Piney Woods of Ran- County, Mississippi.

In the next nine chapters a more vorable tide begins to turn. After four-year struggle to make a go of ings, the community accepts the hool as a permanent asset and assumes more responsibility for its eration. But this turn of the tide not by accident.

In the radiance of Laurence nes' personality, the genuineness his goal, the power of his analysis d technique, and his breadth of mpathy and sacrificing spirit, "deep undeth unto deep." Fear, poverty, perstition and deep-seated prejuce were rampant. Even so, here is ocular and revolutionary demonration of "deep soundeth unto ep." The impact of this revolution love quelled a misguided mob and is absorbed by both faculty and udents. In the whole book humility d dignity go hand in hand.

The story of the Little Professor of ney Woods is a tribute to the thor and an example of an Exhit A in "How He Did It." It is an count of a revolution of love in a ht against the deviating forces of isunderstanding, and "a victory hich is a triumph not only for aurence Jones but for men of good ill all over the world."

—Vinson A. Edwards

earer To Heaven. By Frank Baker. Westminster Press, Philadelphia. 1955. $3.50.

One always enjoys reading another rson's ideas about what goes on in e life of a clergyman. Perhaps the nglish vicar in this story is not too tstanding, but the author has oven the threads of the last year of s life into a rich pattern. "Been at inton for twenty years, a dreadful backwater, you know. I don't think he's done anything remarkable apart, perhaps, from saying Morning and Evening Prayer daily in his church," said the Bishop.

The only outstanding event in this last year of Lawrence Hearn's life is his appearance at a boys' school to preach the Founders' Day Sermon at the Cathedral: "Here he was, his sermon neatly written. . . . Now he was standing before the reading desk. . . . A sudden thought gripped him: all these young lives—how long did each one have in which to accomplish what he wanted or meant to accomplish? . . . Not aware of any particular thought in his mind, Lawrence quietly took the pages of his sermon, held them out before him and tore them in two . . . and began quietly to talk. . . . What I am going to try to say to you will come from my heart. . . ."

Knowing that Lawrence Hearn had less than a year to live, the reader follows his thoughts through the sermon: "I believe that all of us really feel that life is such a wonderful thing that every second of it is more precious than any conception of a future state can ever be. . . . If you do feel that, then trust your feelings more and think less—for mere cold, dispassionate thinking can sometimes be a very satanic process. . . ."

Through the impact which this sermon had on all the characters in the story the author weaves the events in the book. The minister's wife listens, hoping that the sermon will bring him a call to a larger church; his daughter hopes it will bring him a larger salary which will further her plans for her musical career. The organist has heard so many sermons that he wishes he dared break out of his prison of boredom in the organ loft by jazzing up some of the church music. Cathedral staff members reveal a gamut of reactions.

But one has to read this book to feel the veracity with which the author has painted parish life—the small country church, the village tavern, the town drunk, the wealthy old farmer, and the officious maiden lady who tries to run the parish affairs. These lives are centered in one way or another in the life of the parish priest who deals with each person with patience and justice, necessitating sometimes a firm hand, sometimes a gentle touch.

The author has portrayed the calm and peace of the English countryside and the Cathedral in the larger town, which makes the book pleasant reading. It may be a dangerous book for the layman to read. Perhaps he should never find out that an organist "can be sick to death of clergymen and little boys with voices like angels who otherwise have all the viler characteristics of the unspeakable children in the Giles cartoons." Perhaps he should never suspect that the vicar might keep a diary in which he recorded his true thoughts, his fears and his uncertainties. On the other hand perhaps the reader would enjoy a little deeper insight through this novel into the real life of a small parish church.

—Helen Philbrick

Mission Jobs in U.S. and Abroad

• Upwards of 2,000 separate listings for jobs with church missions in the U.S. and 75 overseas countries are given in the eleventh annual edition of *Christian Horizons,* published in January of this year.

The 12-page pamphlet, the only comprehensive interdenominational outline of its kind, is published by the Student Volunteer Movement, the missionary recruitment wing of the National Council of Churches. The current edition lists jobs with more than 60 U.S. and Canadian mission boards and interdenominational agencies.

General categories include education (teachers, librarians and school administrators); business administration; agricultural work; evangelistic and general church work and medical work.

The publication was sent to an estimated 5,000 U.S. college and university students and distributed through the home and foreign mission boards of cooperating denominations. It will also be placed in the hands of overseas students studying in this country—it is estimated that there are some 1500 of them.

In-Service Training for the Minister in Town and Country — 1956

A Description of Schools, Institute
Graduate Courses to be held by Agricu
tural Colleges, Theological Seminaries, e

• The main purposes of the sessions held are: (1) To help ministers become acquainted with tested methods of tow and country work; (2) To assist them in securing an understanding of the trends and problems of modern country lif (3) To develop fellowship among ministers in town and country; (4) To increase contacts of ministers with agricultur leaders. Certain of the home mission boards of religious bodies offer a limited number of scholarships to country pasto Ministers interested should communicate with their boards to learn if scholarships are available and on what terms.

SCHOOLS IN WHICH GRADUATE CREDIT IS OBTAINABLE

Date	Name	Person to be Addressed
June 18-July 20	**Interdenominational School for Rural Leaders** Garrett Biblical Institute, Evanston, Ill.	Dr. Rockwell C. Smith
July 2-20	**Oberlin Graduate School of Theology** Oberlin, Ohio	Dean Leonard A. Stidley
July 3-19	**Church and Community Workshop** Emory University, Emory University, Ga.	Rev. G. Ross Freeman
July 17-August 3	**School for Town and Country Ministers** Westminster Theological Seminary, Westminster, Md.	Dr. John B. Howes
July 23-August 24	**School in Town and Country Administration** Iliff School of Theology, Denver, Colorado	Dr. E. Theodore Bauer
August 13-25	**Rural and Urban Pastors Summer School** Gammon Theological Seminary, Atlanta 15, Ga.	Dr. Harry Richardson

SCHOOLS AND INSTITUTES FOR TEN DAYS OR OVER

April 10-26	**Interdenominational Town and Country Ministers' School** Rural Church Center, Green Lake, Wisconsin	Dr. Ellis H. Dana, Wisconsin Council of Churches, 308 Washington Building, Madison 3, Wisconsin
June 12-July 14	**Program in Agriculture for Pastors** Iowa State College, Ames, Iowa	Dr. Roy M. Kottman
July 9-20	**Rural Leadership School** Michigan State College, East Lansing, Michigan	Prof. Milton Hagelberg
July 9-20	**Summer School of Christian Education** Faribault, Minnesota	Rev. John M. Wilson, Dean, 122 W. Franklin Ave., Minneapolis 4, Minn.

SCHOOLS AND INSTITUTES OF ONE WEEK OR LESS

April 9-11	**Refresher Course for Pastors and Lay Leaders** Montana State College, Bozeman, Mont.	Dr. A'Delbert Samson
June 11-13	**W. Frank Knowles Institute for Town and Country Ministers** College of Agriculture, New Brunswick, N. J.	Dr. Frank V. Beck
June 18-20	**Town and Country Religious Institute** University of Tennessee, Knoxville, Tenn.	Prof. C. E. Wylie
June 18-22	**Conference for Town and Country Pastors** Pennsylvania State University, University Park, Pa.	Dr. Samuel W. Blizzard
June 18-22	**Cornell Town and Country Summer School** Cornell University, Ithaca, N. Y.	Rev. Stanley E. Skinner, Anabel Taylor Hall, Ithaca, N. Y.
June 27-29	**Rural Church Conference** A & M College, College Station, Texas	Dr. Daniel Russell
July 2-6	**Rural Ministers' Summer School** Virginia Polytechnic Institute, Blacksburg, Va.	Dr. Donald R. Fessler
October 15-18	**Town and Country Church Conference** Oregon State College, Corvallis, Ore.	Mrs. Mabel C. Mack, Extension Service